Millennial Star

Vol. 104, No. 38 Thursday, September 17, 1942

POETRY

A WORD-STORM.

And so we pelted words at one another
  Stinging, arrowy
Like a wind-driven hail in our faces
Blinding the light of day!
Shrill-pitched, hard, metallic,
A sweeping storm
Like wind-driven hail in our faces,
Blinding the light of day.

Words and words and words!
Onrushing, surging, disputive,
Pelting like hail in our faces,
Effacing our footpath to peace—
The storm becoming formidable—
Hark!
  A still small voice
The voice of a child in its sweetness
  One luminous word—
    His Word!
Gentle, love-laden, full of tender entreaty!
A rift in the clouds! The sunshine of joy
    downward streaming—
      Peace!

—Minnie I. Hodapp.

THOUGHT FOR THE WEEK:

Do you want to know the man against whom you have the most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face.—Whately.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven.

—Doctrine and Covenants 10: 55.

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THE BEST THINGS IN THE DIVINE LIFE, AS IN THE NATURAL, WILL NOT COME TO US MERELY FOR THE ASKING; TRUE PRAYER IS THE WHOLE STRENGTH OF THE WHOLE MAN GOING OUT AFTER HIS NEEDS, AND THE REAL SECRET OF GETTING WHAT YOU WANT IN HEAVEN, AS ON EARTH, LIES IN THE FACT THAT YOU GIVE YOUR WHOLE HEART TO IT, OR YOU CAN NOT ADEQUATELY VALUE IT WHEN YOU GET IT.

—Robert Collyer.

★

THIS WEEK'S COVER

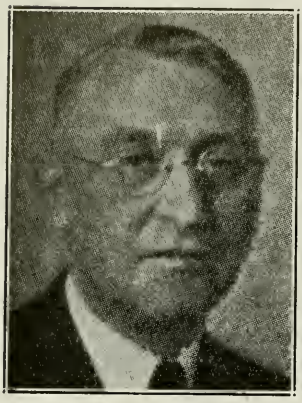
BEHOLD MY HANDS AND MY FEET, THAT IT IS I MYSELF. HANDLE ME, AND SEE; FOR A SPIRIT HATH NOT FLESH AND BONES, AS YE SEE ME HAVE.

"Whom Say Ye That I Am?"

CONDENSED from address delivered at the Sunday morning session of the 112th General Conference, April 5th, 1942, in the Upper Room of the Salt Lake Temple.

By ALBERT E. BOWEN

Of the Council of the Twelve



Albert E. Bowen

OUR meeting here this morning seems hopelessly discordant in its purpose with current, all-enveloping happenings. We gather to worship the God of love in the name of His Son, the Prince of Peace. And even as we speak, the whole world is ablaze with the devouring flames of war. At this instant, in far-away places men are locked in a death grapple.

Both in its scope and portent the present conflict dwarfs what we heretofore, out of tribute to its magnitude, have styled the World War, as that eclipsed the wars which had gone before. Scarcely is there a land some of whose citizens have not forfeited their lives. In all the earth, as it was in Ramah, there is heard the voice of lamentation: "Rachel weeping for her children refused to be comforted for her children, because they were not."

But we are not met her for mourning, nor to commiserate with ourselves. We are not even convened to call down fire from heaven to consume the adversaries of our country. We are come together, both within these walls and beyond them so far as the spreading ether waves reach out and bring us into communion, to refresh ourselves in the faith that God lives and directs the destinies of this world and of men and of nations to remind ourselves again and to draw sustaining power from the assurance that in this world there are such simple elementary principles as right and wrong and that in their unending struggle for supremacy right will always triumph.

We should accordingly be composed in our feelings. Though none of us can penetrate the gloom and see what lies beyond, we know that this war, like others that have gone before, will come to an end. Then we shall want our farms and our businesses and our trades the same as before. We should hold on to them, and, so far as may be under the limitations and restrictions imposed by the times, keep everything productive. We cannot give way to despair.

We must likewise sustain our country to the full measure of the requirements of loyalty and patriotic devotion. The nation is now at war. We dare not lose that war, for its loss would mean the end of liberty as we have come to esteem it. It could

mean loss of the right to meet and worship as we are doing now. We may have a major task to preserve freedom as we have known it even with the war on. With the war lost, we should have no chance at all. We of this Church have a particular regard for freedom under the protection of law. With us it is a religious tenet. We have vivid and unhappy memories of the misery and the suffering that follow when men in blind fury defy the restraints of law and act on their own caprice. We recognize the right of men in the exercise of their freedom of choice to reject the very commandments of God. Only a free soul is fit to enter His Kingdom. Men must learn here to live as free men and to apply the restraints which true freedom imposes to be fit for the heavenly realm. Hence we are unalterably opposed to the attempt of any nation or man or group of men, foreign or domestic, to take away or destroy or abrogate the freedoms guaranteed under the law of our land.

We abhor war with all its savagery, its human wastage and its moral degradation. But war is here, and since the principles of liberty are at stake, challenging the very purposes of God, my faith is that they will be rescued, though at what cost of blood and treasure I know not.

There are numerous ways besides those I have already mentioned in which we may contribute strength to the nation. But I am persuaded that the service the Church can best render—and it is a transcendently important service—is to keep alive as the foundation of our country's future the true spirit of religion, which involves the establishment and preservation of a living faith in a living God. Experience should have taught that "except God build the house, they labour in vain who build it!"

You recall an occasion when Jesus asked His disciples, "Whom do men say that I am?" They gave him the various conflicting conjectures they had heard expressed, whereupon he put it to them direct, "But whom say ye that I am?" The reply came from Peter with equal directness, "Thou art the Christ, the Son of the living God." Christ approved that answer and declared that the basis of the knowledge implicit in it was the rock upon which He would build His Church. He said more than that. He said that being so foundationed, the gates of hell should not prevail against it. That is a very important assurance. It promises solidity and perpetuity. That is the essence of the message which His disciples bore to the world. As Paul phrased it, they determined to know nothing save Jesus Christ and Him crucified.

I want here to quote some very penetrating observations of an eminent editorial writer, Thomas F. Woodlock. After some remarks about the lack of real substance in the lip service we pay to Christian precepts he continues:

"How many of us would with a whole heart and clear conviction echo Peter's confession of faith when challenged by his Master? And what are we teaching in our schools, grammar and high, and colleges and universities concerning that confession?

"Now the answer to the question put to Peter is of the all-or-none order. The Christianity which built the Western civilization was built upon Peter's answer. It was that Christianity which brought democracy into the world because it was the first to bring to man the revelation of human personal-

ity, and that is the rock upon which the democracy in which we profess . . . a faith . . . rests **and alone can rest.** It was that Christianity upon which the declared principles of our civil order rest, and there is no other resting place for them. A belief in democracy without a belief in that Christianity is no better than a code deprived of its creed or a flower cut from its parent stem: it must ultimately wither and die. When it dies freedom dies, even if democratic forms survive. Hitler rules today under the 'forms' of the Weimar constitution and Stalin under the 'forms' of a constitution as 'democratic' sounding as anyone could wish! The same thing could happen here under our own 'forms' if we, too, should lose faith in the soul that alone can give them life."

Men profess a deep attachment to what they call the ethical quality of Christ's teachings, but they deny Him. The nineteenth century is described as the one in which man substituted belief in himself for belief in God. "Glory to man in the highest" was Swinburne's impious exultation. Now the things of which man thought himself master have turned on him with a terrible vengeance. We have seen the decline of religious faith followed by the rise of tyranny. I believe it is a safe generalization that despotism is always at enmity with the Christian religion. They rest upon inherently and irreconcilably antagonistic conceptions about man, his worth and dignity and destiny and place in the order of things; the one debases him, the other exalts; the one denies God, the other acknowledges His supreme power and bows before His majesty. The teaching of the Christian religion irritates the despot because it is a constant denial of his assumed supremacy and a rebuke to his tyrannies. Hence the despot always seeks to put religion down. The rise of Hitler in Germany heralded assaults upon the church. His Minister of Religion said, "Adolph Hitler is the true Holy Ghost," and the Minister of Culture declared. "We must proclaim a German Christ, not a lamb of God." In Russia the line was the same, "What is worrying us is not that Christianity is dying in Russia, but that it is still surviving," said the Commissioner of Justice. "The natural transition," said another, "is to bring about the death of all religion."

Apparently they have found it impossible to root out of their people their ingrained instincts for religious worship. And so the effort is now to divert them to a new religion. Dr. Alfred Rosenberg has come forward with the blue print for a "new national church." It does not require that citizens adhere to it, but it outlaws all other churches, confiscates their property, forbids any of the teachings and practices of Christianity, banishes the Bible and substitutes for it "Mein Kampf," which is never to be added to nor taken from and the exposition of which by state designated orators is to be the substance of all religious service. As one reads the prescriptions, one wonders if it is today or whether by some magic he has been shuttled back into primitive paganism.

But, you may say, what has all that to do with us. Just this. Germany is not the only land in which there is an ambition to set up a new order, nor to recast religion to fit into that order. Incredible as it may seem there is at work in America today a body of men and women, highly intellectual, trained and lettered, apparently earnest and sincere, who have issued a manifesto which they call "A Declaration on World Democracy." They propose the creation of the World State of which

(Continued on page 607)

For The Young Folk

God give me guidance in my ways
To do the things I should;
God give me strength and length of days
To do the things I would.

—J. Finlay.

MOSES' FAMILY PARTY.

LAST week we decided that Moses must have been a very fine leader, and a wonderful prophet. He had lived a very adventurous life. His birth, childhood, young manhood and even his old age, took place under the most amazing and extraordinary circumstances. In his youth, when in exile from his own country, he fled for his life to another land, and there he married and made his home. This week we are going to read a little about his family life.

Moses was a member of a very happy and united family. His wife's name was Zipporah, and his two sons were called Gershom and Eleizer. They lived in Zipporah's country, in the home of Jethro, her father. When the old ruler of Egypt died, and Moses ventured back into his native land to free the Israelites, there were many sad partings at his home. The loved ones who were left behind waited eagerly for news. They were very anxious, wondering how Moses had been received in Egypt, and whether he had fallen into the hands of his old enemies.

By the time the tidings of the Israelites' good fortune travelled back to the family, Israel was camped at a place which could be easily reached from their home. Zipporah and the children were delighted to hear how Moses and his followers had been prospered at the hands of the Lord, and how they had been led out of the land of Egypt. They all longed to see Moses again, so Jethro took the whole family on a journey to try and find him. The family must have prayed so hard for guidance in their travels, for at last they saw the camps of Israel in the distance.

When Moses saw his loved ones coming, he was overjoyed and ran out to meet them. In their joy at being together again all the family rushed to embrace each other. Everybody had such a lot to say, and when they finished recounting all their various adventures they praised God for the blessings they had received. Jethro offered sacrifices, and many of the great men of Israel were invited to join the family in a feast of thanksgiving.

Jethro helped Moses a good deal, and gave him some very good advice, and then he took his leave and left the camp of Israel to journey back into his own land.

—E. M. T.

Jaredite Literature In The Book Of Mormon

By Elder E. Cecil McGavin

Author of "Mormonism and Masonry" and "Cumorah's Gold Bible."

AT the close of the Book of Mormon are forty pages of historical material about the Jaredites—that colony which came to America from the Tower of Babel. This short abridgment was made by Moroni, the last of the Nephite historians. It is a fact worthy of emphasis that the Jaredite literature is free from all the Hebrew traits, the ornate style, and other literary embellishments, so popular in Jewish and Nephite scriptures.

It will be recalled that the Jaredites flourished upon the American continent for 1,600 years, coming from Babylonia about 2,200 B.C. This great nation was exterminted at the time the Nephites came to this land.

Literature, like all social, economic and political institutions, is of slow growth and invention. It is striking how primitive the atmosphere and settings are in the records of these early people. It required centuries of development before complex forms of literature evolved such as are preserved in certain sections of the Bible.

Likewise, we should be suspicious if we found the literature of these early emigrants as polished and embellished as the writings of the Nephites who succeeded them and possessed the early books of the Old Testament to guide them in perfecting an advanced literary style.

PART XI OF
"A MARVELLOUS WORK
AND A WONDER"

This is a sample of Moroni's characteristic style which abounds in Hebrew traits, yet this polished style which characterizes his other writings is conspicuously absent from his abridgment of the book of Ether. He must have made a special effort to remain true to the original script, not feeling free to enlarge upon the simply-stated facts of the Jaredite historians as he would when recording the teachings of his father or expressing his own thoughts. He was so faithful to the ancient text that such transliterations as "cureloms," "sumoms," and "deseret" appear in his abridgment. It is not surprising that he should have been reluctant to depart far from the primitive text he was translating and abridging.

We must admit that Moroni's personality and literary style would be reflected in his abridgment, though he tried hard to avoid it; yet the style of the book of Ether is far more unlike that of the rest of the Book of Mormon than the New Testament is unlike the Old.

The Jaredite names have not the slightest similarity to Nephite names. Such popular Nephite syllables as "ne," "am." "li," "hi," "oni," and others were not used by the Jaredites. Furthermore, the historical material of the Jaredites is presented in a primitive, matter-of-fact style which has none of the Hebraic traits we have previously called attention to.

The subject matter of the two records is so different that it is difficult to find duplicate or parallel accounts for purposes of comparison, yet the following quotations will clarify this point: In the humble, unadorned literature of the Jaredites we read this verse, expressed in the characteristic manner of the book of Ether:

"And in the days of Com there began to be robbers in the land; and they adopted the old plans, and administered oaths after the manner of the ancients, and sought again to destroy the kingdom."—Ether 10: 33.

In contrast to this unpretentious manner of expression, let us read a text from a Nephite scribe in which the same subject is discussed:

"And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords forever."—II Nephi 26: 22.

Concerning the fall of man, a Jaredite prophet expressed his thoughts in these humble words: "Because of the fall, our natures have become evil continually."—Ether 3: 2. But that same thought in the mind of a Nephite unfolds and grows into a sermon whose beauty and balance of construction and thought are as Hebraic as the book of Psalms:

"And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed. because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trump shall sound; . . .

"And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still."—Mormon 9: 13, 14.

The spirit of the book of Ether is one of antiquity. The social and economic aspects of the Jaredites are of a primitive, rudimental nature, while their literature is in strict harmony with that ancient environment and setting.

The Jaredite armaments and methods of warfare are of the most primitive kinds. Their first skirmishes are described in the following terms: "They did give battle," the enemy "did beat them and did slay Cohor," "they did give battle unto him by night," "and there began to be a war."

By the time of their final battles, however, there is a marked evolution in their military equipment. When the warriors of the two mighty nations assembled in the vicinity of the hill Ramah, about six centuries before the birth of Christ, they are described as "being armed with weapons of war, having shields, and breastplates, and headplates, and being clothed after the manner of war."—Ether 15: 15.

The Latter-Day Saints' "Millennial Star"

THURSDAY, SEPTEMBER 17, 1942

EDITORIAL

History Of The Doctrine Of God

A VERY important part of the personal ministry of Jesus Christ in the world was to teach the truth about God. The Saviour in appearance was so like the Father that He said to Philip, "He that hath seen me hath seen the Father. This Jesus was in form and appearance very much like other men. After His resurrection He had a tangible body of flesh and bones. When He appeared to His disciples in the room, He said, "Handle me, and see, for a spirit hath not flesh and bones as ye see me have."—Luke 24: 39. He ascended into heaven with His tangible body. After His ascension He was seen by Stephen, "standing on the right hand of God."—Acts 7: 55. From these facts and circumstances it is certain that Jesus is now a real personage, and that He and His Father are separate, distinct personages.

The apostles of the Saviour were grounded in the doctrine that Jesus and His Father were literally Father and Son; and that they were not actualy one, but one in heart and purpose. The first apostles, and the teachers of the Christian religion who followed the apostles, went out and preached that Jesus Christ was actually the Son of God. The clear meaning of this teaching was that there were two God. The Christian ministers preached this doctrine to Greeks and Romans, and other nations. These Greeks and Romans already had settled ideas of God which they had learned from their philosophers. According to the teachings of these philosophers there was only one God, in the higher sense, and He was an infinite spirit.

The teachings of these early Christian ministers, concerning God, clashed with the Pagan philosophy. The philosophers said: "There is one God. He is an infinite spirit." The Christian ministers said: "God is a tangible personage in human form, having a body of flesh and bones. There is more than one God. Jesus Christ is a God. He has a Father." About 150 A.D. a philosopher by the name of Celsus wrote a harsh attack upon the Christian religion. In his attack he said: "The Christians are a coarse and unethical people, they believe in more than one God. They say Jesus Christ is a God and that His Father is another God." Later, about 300 A.D., another philosopher, Porphery, made a similar attack. He also criticized the Christians for believing in more than one God. Other critics also called the Christians to task for believing that Jesus was literally the Son of God.

In the meantime errors crept into the Church. Some of the teachers of the Christian religion desired to reconcile Christian doctrines with Pagan philosophies. Along towards the close

of the third century a great controversy arose in the church concerning the nature of Jesus Christ. Arius was the champion of one faction. He contended that Jesus Christ was not the Son of God. Athanasius was the leader of the other faction. He claimed that Jesus Christ was actually the Son of God. The discussion between these two factions grew so hot that a great council of the church was called to settle the question. This counsel convened at Nice in 325 A.D. After a prolonged discussion the council drew up the Nicene creed. In this creed they attempted to explain the Godhead.

It was a most difficult task that confronted this body of theologians. They set out to give such an explanation of the Trinity as would be accepted by both factions of the Church. They also endeavoured to define the Godhead in such a way as to retain the true idea of Christ and His Father being actually two, and yet declare that there was only one God, as taught by the Pagans. So they in effect declared that there was one God, with three offices or manifestations.

From that creed the Christian world got its beclouded notions of the Godhead. From the time of the adoption of the Nicene creed, Christian ministers taught that there was just one God, and that Jesus Christ was just a mysterious manifestation of that one God. These notions came down to our time. So completely were these erroneous ideas fastened upon the churches, that by the beginning of the nineteenth century there was not a Christian sect that taught the true doctrine of God. At the opening of the nineteenth century there was not a Christian church that taught that Jesus Christ and His Father were actually two separate and distinct tangible personages, as was plainly taught by Jesus and His apostles.

In the early part of the nineteenth century a great event happened. A boy fourteen years of age, Joseph Smith, became perplexed about the conflict in religious beliefs. He was seized with a burning desire to know which Church was right. In the midst of his disquietude of mind he read one day in the Bible: "If any of you lack wisdom, let him ask of God that giveth to all men liberally . . .—James 1: 5. The words of this text went home to the heart of the boy as the very words of the Lord. He believed that God had made this wonderful promise. He determined to put the promise to the test. One day in the spring of 1820, he went into a grove near his father's home, to pray for wisdom. While he prayed a beautiful pillar of light appeared above him. In the midst of this pillar of light stood two heavenly beings . One of them pointed to the other and said, "Joseph, this is my beloved Son, hear him."

That glorious day that boy discovered that God and His Son Jesus Christ are two separate and distinct personages.

Definiteness and certainty concerning God came back to the world. These ideas of God are the heritage of The Church. They have awakened in the hearts of those who have received them, living faith in the living God, and given them vivid consciousness of their responsibility to His Majesty on high, which leads them to honour and serve Him.

—MISSIONARY THEMES.

See back cover—Article I.

Other accounts of this battle of extermination assert that "when the night came they had all fallen by the sword save it were Coriantumr and Shiz." This simple, matter-of-fact style characterizes the book of Ether. The picturesque narrations of the Nephites are absent from this ancient literature. As a sample of how a Nephite historian described the preparations for war, and the actual struggle, we quote from Mormon 6: 7-10:

"My people with their wives and their children did now behold the armies of Lamanites marching towards them; and with that awful fear of death which fills the breasts of all the wicked, did they await to receive them. . . . And every soul was filled with terror because of the greatness of their numbers.

"And it came to pass that they did fall upon my people with the sword, and with the bow, and with the arrow, and with the ax, and with all manner of weapons of war. And it came to pass that my men were hewn down . . . and their flesh, and bones, and blood lay upon the face of the earth, being left by the hands of those who slew them to moulder upon the land, and to crumble and to return to their mother earth."

In these lines are to be seen the balance, repetition and other poetic qualities of the literary style of the Hebrews—all of which are absent from the writings of the Jaredites. In that primitive literature no attention is given to details and minor incidents which Nephite scribes accepted as an opportunity to make a strong emotional appeal and preach a sermon or breathe a prayer as their trained hands recorded scenes of terror and wretched despair.

Every verse in the book of Ether is a solemn witness that it is free from the Hebrew traits, names, practices and customs that embellish and enrich the records of the Nephites. The meagre touches of Hebrew style that may appear are traceable to the hand of Moroni who translated and abridged the record of those ancient people.

It is likewise significant that the chronicles of the Jaredites are free from such terms as Jerusalem, the Levites, the Melchizedek or Aaronic priesthood, Pharisees, the Temple, Tabernacle, and scores of other terms that were not in existence at the time this colony migrated from Babylonia.

Misinformed critics have prejudiced the public by their repeated falsehoods about the Book of Mormon. In 1844 one author said of the sameness of style that is to be found throughout its volume:

"The whole work is written in a miserable attempt to imitate the style of King James, the First, and the sameness is such from beginning to the end of the work, that no one can be left in doubt in identifying the whole with one individual author."—James H. Hunt, "Mormonism," p. 20.

The Book of Mormon is indeed a divine revelation, transcribed, preserved and finally translated by the gift and power of God. It meets every exacting test as no other book has done. Philosophies and theories of men have soon been discarded; text books, popular for a season, have soon been rejected and

repudiated as new truths are uncovered, but this wonderful book, as it came before the world in 1830, continues to circulate in all the civilized nations of the earth. It was the first Mormon literature upon the press, yet after 111 years it continues to come from the press at the rate of more than 35,000 copies every year. To the scoffers who continue to revile this precious volume, we would say as a Nephite prophet said of old:

"O that cunning plan of the evil one, O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

"But to be learned is good if they hearken unto the counsels of God."—II Nephi 9: 28, 29.

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Character

By Dr. John T. Miller

GOOD character does not consist in the mere ability to store away in the memory a collection of moral aphorisms that run loosely off the tongue. Seneca gave the world a book of beautifully-written moral maxims; but he stood in the Roman Senate and shamelessly justified Nero's murder of his own mother. Character to be good must be stable—must have become habitual—an acquisition of real substance, so firmly fixed in the conscience, and indeed in the body itself, as to insure the unhesitating rejection of a suggestion or an impulse to do wrong.

There are many persons who seem to think that character in some mysterious way comes of its own accord, and not as a result of precept and example, effort, sometimes hard struggle and self-restraint. Among them are those who take no alarm at the discovery of vice or evil thought among the young, but who say, "Youth must have its fling. Let the boy sow his wild oats. He will in good time see for himself the error of his ways and, because of the knowledge gained from experience, be all the stronger to resist future temptation." They are the same people, or cousin to them, who think it is wise to let children contact smallpox in order to become immune in the future. Both notions are fallacious.

For there are consequences resulting from vicious or criminal conduct which in spite of reformation will too often persist. While reformation may bring security for the future, it does not eradicate the past. As a physical injury leaves its permanent mark on the body, vicious habits leave their scars upon the soul. A knife plunged into the living flesh may be pulled out; but who can pull out the wound? And even after the wound has been cleansed and closed and healed, a serious weakness may remain as a lasting plague to the body. Moreover, the abandonment of bad habits that have been often indulged is by no means easy. The will to do better may be so undermined and enfeebled as to leave the indulger with little power to exert it effectively.

Our Missionaries' Page

INTER-BRANCH PEN FRIENDSHIP.

LAST week we published in the "Star" on page 581 the first list of members, mostly young and unmarried, of the Liverpool Branch. We hope to see our members of other Branches write to ALL these and make them feel that they belong to a great world wide family of Latter-day Saints, whose destiny is the most glorious of all people living on earth. Quite a number of these young people are members in name only. **We desire that all our Home Missionaries take a keen, genuine interest in them. All our members generally, Priesthood included, sponsor this great Mission wide project of uniting our members in true bond and friendship. With the help of God and the inspiration of the Holy Spirit we will accomplish this stupendous task.**

We wish to state that the policy of the Mission Presidency is to do all in their power to afford all our members, especially the unmarried, every facility and encouragement to find friends and eventually life companions in the Church. To this end we enlist the help, co-operation and keen interest of our large number of Home Missionaries, most of whom, too, are looking for right companions in life. **Serve others first and your own needs and righteous desires will be fulfilled.**

We hope it will never be said again by some of our members that nothing has been done for your young people. We are doing all we can for them by providing Church education in Sunday Schools, Mutuals, Beehives for girls of adolescent age and Primary for younger ones, full time Home Missionary work, Genealogical instruction and general spiritual guidance and education. It is a matter of knowledge that our Church offers the widest and the most comprehensible programme of education. May we again express our sincere hope that our members throughout the Mission will enter with keenness and enthusiasm to help themselves and others in creating Mission wide Pen Friendship.

Reports from the Field:

"Had invitation to visit friends, through Gospel conversation in Doctor's waiting room; all interested."—Sister D. Fudge, South Shields.

"Had quite a few conversations on the Word of Wisdom with two of my workmates. They are very interested."—Mr. T. Elkington, Bradford.

"My companion and I started a Primary last week; eight children came out to the first meeting."—Sister G. Goldthorpe, Clayton.

"Visited soldiers in Military Hospital with four other Home Missionaries. We took chocolate; promised to go again, and take some books. Visited the Hospital again and took books, each containing two tracts, and found men ready to discuss religion. Spoke to Church of England, Roman Catholic and Jewish soldiers."—Sister M. H. Cuthbertson, Sunderland.

"I had a very interesting conversation with a Quaker friend who has asked for a loan of a Book of Mormon."—Doris M. Allison, Liverpool.

"PREPARE YE, PREPARE YE, FOR THAT WHICH IS TO COME, FOR THE LORD IS NIGH."—Doc. and Cov. 1: 12.

—A. K. A.

Movements Of Missionaries

ARRIVALS AND APPOINTMENTS.

Sister Gladys M. Griffith was set apart as a full time Missionary by President George H. Bailey on the 23rd August and assigned to labour in Hull District.

Sister Kate Makin of the Doncaster Branch was set apart by President George H. Bailey on the 30th August and commenced her labours in the Nottingham District on the 7th September, 1942.

TRANSFERS.

Elders Lawrence T. Moore and Wm. L. Buchanan were transferred from the Nottingham to the Welsh District on the 15th September, 1942.

Sister Elsie Linnett was transfered from the Bristol to the Manchester District on the 31st August, 1942.

Sister Edna Maybury was transferred from the Manchester to the Nottingham District on the 7th September, 1942.

Elders Albert H. Willmott and Harold Thomas were transferred from the Leeds to the Scottish District on the 22nd August, 1942.

RELEASES.

Elder Alvin Gittins was honourably released on the 8th August, 1942, to return to his home in Kidderminster. He has laboured diligently for the past 12 months in various Districts of the Mission.

★

COMPARATIVE REPORT FOR FULL TIME MISSIONARIES.

FOR JULY, 1942.

A—Tracting hours; B—Pamphlets sold; C—"Stars" sold.

	A	B	C		A	B	C
Wm. L. Buchanan	29	—	130	Lucy Ripley ..	—	—	—
Lawrence Moore	29	—	85	Violet G. Thomas	3	—	10
Olga E. Emery ..	44	54	145	Hazel Sands ..	31	13	151
Lilian S. Burton	25	22	86	†Edna Maybury ..	14	1	59
Cyril Burton ..	38	69	70	A. J. Fisher ..	5	—	4
N. D. Hawkes ..	50	65	302*	A. H. Willmott ..	5	3	29
Rose E. Fletcher	21	16	14	Emily G. Astin ..	39	6	370
J. K. McCormick	21	6	7				
Winfred Moore ..	24	—	5				

*—142 omitted in last report. †—2¾ weeks.

Irish District Conference Report

Held on Saturday and Sunday, August 22nd and 23rd, 1942.
At the Latter-day Saint Hall, 122 North Street, Belfast.

The commencement exercises of the Irish District Conference held Saturday evening, 22nd August, were somewhat dimmed by the announcement that our Mission President, Andre K Anastasiou, would not be present owing to passport difficulties which arose at the last moment. In spite of this poor start, the spirit of love and goodwill, which the Gospel of Christ alone can bring, soon came uppermost, and a time of rejoicing was entered upon. The Saturday evening meeting was ably conducted by Branch President Joseph Ditty, who welcomed those present on behalf of the District and Mission Authorities. The scheduled programme being somewhat disarranged, Brother Ditty made good use of the time by calling upon some of the American brethren, stationed with the American Forces in Northern Ireland, to address the meeting. Some wonderful experiences were related, which made the hearts of the listeners thrill with joy. The remaining part of the time was devoted to entertainment and social contact. At this meeting an appreciation of our Mission President was given by Captain John A. Bleakley, R.A.M.C.

On Sunday morning, 23rd inst., a Sacrament and Testimony Meeting convened at 10 a.m. under the supervision of Branch President Joseph Ditty. The sweet spirit of Testimony was immediately felt by all in attendance, which was enhanced by the able rendering of the solo "I can see Thee, O my Saviour," by Home Missionary Ena Bannatyne. Nine persons bore Testimonies to the truthfulness of the Gospel. Time limited all present bearing Testimony, but the Spirit of the Lord was there and we were satisfied to the full. There were 29 present.

At 11 a.m. the first session of the Conference proper was conducted by Branch President Joseph Ditty, who welcomed those present on behalf of the District and Mission Authorities. The playlet, "Life's Meaning," was presented by members of the Belfast Branch Sunday School, and all were impressed by their portrayal. The Home Missionary Quintette sang the hymn "Joseph Smith's First Prayer." Sister Dinah Ferguson, a returned Missionary, gave a discourse on "Life's Meaning," which left a deep impression upon the minds of those present. Sister Gertrude Horlacher (Dublin Branch) next spoke upon the necessity of gathering Genealogy for our dead ancestors and ably explained, for the edification of all present, some of the means whereby we might accomplish more than we had done heretofore, and adjured those present to accept responsibility of completing the work at present undone. It was remarked afterwards that the Spirit of Elijah had descended upon the group and a new desire created to comply with these saving ordinances for our dead kindred. The Spirit of the Lord attended in abundance. There were 54 present.

The afternoon session convened at 2.45, again conducted by Branch President Joseph Ditty. After the opening remarks by President Ditty, he called attention to the fact that many of our Branch members were absent owing to being on service in the armed Forces. To represent this group, Sister Edna Bond, W.A.A.F. (who was home on short leave), was called to the stand to adddress the audience. Sister Bond bore a humble testimony to the truthfulness of the Gospel and to its refining and protecting influence in the abnormal conditions in which we are now called to live. Sister Mary Mogerly (Dublin), Irish District Supervisor of Relief Societies, next spoke and referred to the Missionary activities beyond the grave, and the necessity of living correctly in this state that we may be counted worthy to participate in that activity when our call came.. Sister Agnes Gillespie, a returned Missionary, gave an inspired address on the "Pre-existence of Man," and presented proof sufficient to the intelligent mind to satisfy it that what she said was indeed true. An inspiring address was delivered by Branch President Joseph Ditty upon the importance of correct living, that we may be the worthy recipients of the great blessings which God has in store for those who love Him and obey His commandments. Brother Edmund J. Shurtliff, a practicing Pharmacist with the United States Navy stationed in British waters, was also a speaker at the 2.30 session. He related some of his experiences and bore a humble testimony to the saving principles of the Gospel. His home town is Logan, Utah. Although not so well attended, the meeting will live long in the memories of those present because of the instructions received and the sweet spirit. There were 42 present.

The concluding session convened at 6 p.m., and in spite of the unusually early hour, for Ireland, of commencement, the Branch Hall was well filled. The welcoming remarks were made by Brother Samuel Hislop, Second Counsellor in the Irish District Presidency, who conducted the meeting throughout. After the opening exercises, a telegram from District President Christian Steele was read expressing his regrets at his inability to be present owing to the sudden illness of Sister Steele, his wife. The Home Missionary Quintette, who had supplied the music throughout the day, were called upon to sing and gave a beautiful rendition of Mendelssohn's "On Wings of Song," which was highly appreciated. A visiting member, Brother Leslie Coleby of Lowestoft Branch, Norwich District, at present stationed with H.M. Forces in Northern Ireland, was called upon to speak and bore a humble testimony of the beauty and truthfulness of the Restored Gospel. Another visiting member, Brother Robert Louis Stevenson, Los Angeles, California (United States Technician at present domiciled here), gave an account of his conversion to "Mormonism" in his native America. His remarks left a deep impression upon the minds of his listeners. Home Missionary Anne M. Bannatyne gave an inspired adddress on the future state of man and referred to his progress in the Spirit World, and left a deep impression that indeed "There is no death." The concluding speaker was Brother Joseph W. Darling, who spoke on the "Destiny of Man." There were 80 in attendance.

If ever the Lord proved that His Spirit will attend those who prayerfully seek him, He did so at the Irish District Conferece. In spite of the bitter disappointments of Presidents Anastasiou and Steele's unavoidable absence. the sweet spirit of the Conference prevailed and the Lord blessed those who attended in accordance with their needs.

C. W. DARLING, Clerk of Conference.

NOTE: Church, Mission and District Authorities were not sustained at this Conference owing to non-arrival of authoritative data.

FROM THE IRISH PRESS.

LATTER-DAY SAINTS.

MEETINGS IN BELFAST.

Yesterday Irish District Conference meetings of the Church of Jesus Christ of Latter-day Saints convened in the L.D.S. Hall, 122 Upper North Street, Belfast.

A cosmopolitan group of speakers addressed the audiences throughout the day, including Mr. E. Shurtliff, a Pharmacist serving with the United States Navy in Great Britain; Mr. Robert Louis Stevenson, from Los Angeles (Calif.); Mr. Leslie Coleby, from Lowestoft (Suffolk); and others.

The meetings throughout were conducted by lay members of the Church priesthood, Messrs. Joseph Ditty and Samuel Hislop. The theme of the Conference was "Man's Past, Present and Future Life." Large audiences at each session heard the speakers expound the peculiar beliefs of the Latter-day Saint Church (commonly known as "Mormons") concerning man's destiny, and left deeply impressed by the thoughts presented.

"WHOM SAY YE THAT I AM?"

(Continued from page 596)

the United States of America is to be the hub and its framework of government to furnish the pattern, of course with plenty of circumscriptions and modernizations. This model state is to have the modest name, "City of Man," and the indwellers are to have their ideas of freedom redefined so as to bring them within very certain limitations. But we pass all that to observe that this world state is to have provided for it a religion which is to be a "religion of democracy." A committee of experts is to examine all the various existing religions and determine what there is in them "of greater or lesser

value for the preservation and growth of the democratic principle," what "elements in them are more apt to co-operate with the democratic community and consequently more deserving of protection by it." Our notions of religious freedom are to be re-examined for we "must know what limits are set by the religion of freedom, which is democracy to freedom of worship." The implication is clear that it will be just too bad for any religion which the committee of experts finds not to be in the best interests of democracy for "the universal religion of democracy shall underlie each and all of them." Perhaps I ought to say that the authors expressly disclaim the intention of setting up a state religion, though they have provided all the framework for it, including a body of inquisitors. It has always been our assumption that democracy was born of the teachings of religion, but now democracy is to determine the uses and value and content of religion.

What place, I ask you, is there for God in that "religion for democracy" set up by a committee of experts? How would the projectors of the scheme answer the question which was directed to Peter? And if God is excluded, how can you have a religion at all? Where are we getting to in our cry for the recovery of religion if God has no place in it except to supply a convenient name which people are accustomed to associate with worship? Why do the authors desire or think it important to have in the model state a religion at all? What they would provide is a sham, a hollow shell wholly devoid of the spirit that gives life. The proposal is near blasphemy. It dethrones God and deifies man, which is one of the principal reasons for our present confusion and turmoil and impotence. I don't mean to imply that these men are of a kind with Hitler at all, but I still ask what essential difference there is in principle between their "religion for democracy" and Hitler's "new order" or Rosenburg's "new religion."

The advocates of the new religion are powerful writers, capable of expressing their ideals with force. They command wide attention. They present America with the issue, clearly drawn, whether religion is a plan and a way of life for mortals emanating from Deity or whether religion shall be taken over by the intellectuals, formulated on their design and made the mere creature and servant of the political state.

In that matchless prayer, in which He pleaded with the Father for the disciples whom He was about to leave, just before He crossed over the brook into the Garden, Jesus used these words:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

That is our belief and our message. Never did men more need the sustaining power of that firm conviction than in this confused, bewildering, and muddled time. Never were those words freighted with a deeper meaning for the needs of the hour. They are simple, direct, and clear as distinguished from the tangled skein of mystifying phrases which men are driven to use when they try to expound a God of philosophy who is not the Lord God omnipotent.

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OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's trangression.

3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5. We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12. We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring, and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

—Joseph Smith.

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